



J. C. Murray

12.25.78
Library of the Theological Seminary,

PRINCETON, N. J.

Presented by N. Murray.

To

Section

Shelf.....

Author

SCC
8296



A N

ORATION,

&c. &c.

9
The Good Samaritan.

AN
ORATION

DELIVERED

On Sunday Evening, May 22d, 1796,

IN BEHALF OF THE

PHILADELPHIA SOCIETY

FOR THE

*Information and Assistance of persons Emigrating from
Foreign Countries.*

By Morgan J. Rhees.

Published by Request ;—for the Benefit of the Society.

“ Be not forgetful to entertain strangers.” PAUL.

“ He that hath a bountiful eye shall be blessed.” SOLOMON.

“ Blessed are the merciful, for they shall obtain mercy.” CHRIST.

PHILADELPHIA:
PRINTED BY LANG & USTICK,
1796.
Price 25 cents.

Philadelphia, June 1st, 1796.

At a meeting of the Emigration Society held at the University, “*Resolved*, That *William Zane* and *Thomas Newnham*, be a committee to present the thanks of the Society to the Rev. *Morgan J. Rhees*, for the excellent discourse he delivered at the Baptist Church, for the benefit of distressed Emigrants, and that the said committee request *Mr. Rhees* to give them a copy for publication.”

☞ The philanthropic Bookfellers will, *sans* doubt, encourage the sale, without seeking the usual allowance : they will be more than doubly rewarded by the increase of population and wealth which the Society promotes.

The Farmer and Mechanic, the Merchant and the Speculator being equally interested—These pages are with diffidence devoted to their service,—by

The AUTHOR.

Oration.

BRETHREN,

AS we are convened together on an important occasion, we shall take under our consideration a momentous question; the answer to which, will include one *half* of the system of moral obligations. It is well known, that all our duties are divided between GOD and Man. The question, "Who is GOD?" has often divided and subdivided the world of mankind. Elijah thought fit to convince the Israelites by ocular demonstration; but did those who have the light of Revelation as well as reason, exercise their understanding, a miracle would be unnecessary to prove this fact. However, the question, at present, is not "Whether JEHOVAH or Baal be GOD?" but, "*Who is my neighbour?*"

This query was once asked with a design to evade the duty annexed to it, and ensnare the person to whom it was proposed. The question itself merited an answer: the most noble reply was given! Hear it.

"A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded *him*, and departed leaving him half dead. And by chance there came down a certain priest that way; and when he saw him,

he passed by on the other side. And likewise a Levite, when he was at the place came and looked on him, and passed by on the *other side*. But a certain Samaritan, as he journeyed came where he was; and when he saw him he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an Inn, and took care of him, and on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, take care of him; and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him, then said Jesus unto him, Go, and do thou likewise."

This comment of our Saviour reconciles every seeming difficulty in the precept "Love thy neighbour as thyself." Some have supposed that the words "as ourselves, do not imply as *well* as ourselves, inasmuch as the love we have for ourselves is to be the pattern of that love we ought to have towards our neighbour. And as the copy doth not equal the original, so my neighbour cannot think it hard if I prefer myself who am the original, before him who is only the copy. Thus, if any matter equally concerns the life, the reputation, the profit of my neighbour, and my own; the law of nature, which is the law of God, obligeth me to take care of myself, and afterwards of him." This exposition is perfectly agreeable to the trite observation, that "Charity should begin at home." It requires no great eloquence to

persuade men to adhere to this maxim ; for it seldom happens that any err through excess of philanthropy.

It is generally acknowledged, that if by a small hurt or loss to ourselves, we can procure a great good to our neighbour, that in such a case his interest is to be preferred : for example, “ If I can be sure of saving his life, without great danger to my own, if I can preserve him from being undone without ruining myself, or recover his reputation without blasting mine”—All this, saith the philosopher, I am obliged to do ! and all this is very well ; so far as it respects common cases. But it sometimes happens, that the compassion of generous souls, is more than a balance for self-preservation. There is an impulse implanted in the bosom of some men, which inspires them to great and glorious actions—For the *moment*, they are not capable of reflecting on their own safety. They run precipitately to rescue an object in distress, and thereby often effect his deliverance ; and should they fall martyrs to humanity, their memories shall be recorded among those, who shall shine as stars in the firmament of glory.

The idea that all mankind are our neighbours, and that we ought to love them as ourselves, is too vague to be verified, and too difficult to act upon : nor is the principle of loving all those who live under the same form of government, forming one common-

* This does not imply “ That, all men are not brethren,” and that we should love them as our fellow creatures. The word *neighbour*, according to the above cited parable, is synonymous with friend. It would be a base prostitution of terms to call any man

wealth with *ourselves*, less equivocal*. I acknowledge that the *love of our country*, has been justly deemed a cardinal virtue; but unless that *love* has for its object the principles of righteousness—patriotism becomes a putrid pool, which engenders nothing but vice.—What massacres, and horrid barbarities have not been committed, under the idea of loving our neighbour, when confined to certain individuals and partial spots!

Who then is my neighbour, whom I am to love as *myself*? Is that black *Negro* worthy to be called my neighbour? Shall I deign to perform a good office to that *savage Indian*? You may not;—but if he does it to you—he is certainly your neighbour, and you ought to love him as yourself. To cite authorities to shew wherein Indians and Africans have acted the part of a neighbour towards the white people would be too tedious. My object is to prove that we have neighbours in every quarter of the globe, and that those alone are our friends who afford us relief in the hour of distress—All others are our enemies; the foes of mankind—and we should certainly distinguish between that *love* which we owe to our adversary, and that which we *owe* to our neighbour. CHRIST never intended we should love our *enemies* as ourselves—on the contrary, we are commanded to beware of their wiles, and be completely armed against their force.—How then shall we love our enemies? The question is easily answered

neighbour or friend, without his shewing some symptoms of philanthropy, even to his enemies.

—If he is hungry feed him, if athirst give him drink—naked, cloathe him, if he has fallen among thieves, pour oil into his wounds, bring him to the *Inn*, and give him enough to pay for his lodgings.—This is the *fire of love*, which you ought continually to pour on the heads of your adversaries. It is by those means alone you should overcome your opponents:—you would thereby convince the world that although the enemies of the human race are not your neighbours—that in reality you are the friends of mankind.

Notwithstanding the many plausible arguments advanced in behalf of disinterested benevolence, we are obliged to acknowledge that in many instances, we love our neighbour because he first loved us. It is true, a *being* perfectly amiable in himself, demands the love of all who know him. But how are we to know the disposition of any character, but by a communication of his attributes? The tree is known by its fruit.

Who then is my neighbour but the man who casts his bread on the face of the waters, doing good to *all*, but particularly to the distressed. In *his* complexion I can read compassion and complacency; his bosom burns with pity on the poor, his heart heaves a sigh and melts with mercy in the house of woe. His magnanimous mind munificently bestows the balm of benevolence, to cherish the captive and succour the slave. This is the man whom I must love even as myself. Agast then ye sordid souls, selfish sinners and hypocritical saints! although you may take shelter behind the appearance of piety, and

put on the garb of religion, which none have a right to wear but the merciful—I will hunt you, if possible, out of your holes—yes, I will wage eternal war with your avaricious principles; and I hope the weapons of our warfare will be mighty thro' God to the pulling down of your strong holds.

A noble opportunity offers itself this day! Hark! what do I hear? A multitude of the heavenly host rejoicing, and proclaiming, with a mellifluous voice, “*All Men are Brethren,*” and what can this mean? in very deed, it is the *motto* of the Society whose cause I have undertaken to plead. O God of love! assist me to do justice to thy cause—Pour down thy spirit from on high upon us, and cause sweet *sensibility* with her magnetic fingers, to touch all the strings of our hearts, that there may be a heavenly harmony, of fine feelings in this assembly. Would to God the force of the parable we are treating of, was felt not only by this congregation, but by all the world. I trust it is exemplified in the conduct of the society in whose behalf I address you—It has, in my opinion, a claim on all the citizens of America for support: and I am happy to find that in this sentiment I am not singular. A character high in office, the PRESIDENT of the UNITED STATES favours the institution in the following words, “*The principles of benevolence on which the society is founded, and which regulate its proceedings, entitle it to the approbation of all your fellow citizens.*”

The preamble to the constitution briefly explains the necessity of such an association.

“Whoever reflects on the various causes of emigration from Europe to the United States of America, must be convinced—whoever has the opportunity of appealing to his own experience, must know—that many of those who emigrate, although frequently endowed with talents and virtues the most valuable, arriving on an unknown shore, bereft of the means of support, and destitute of friends to whom to apply for advice or assistance, are lost for a time to society and themselves.”

This society has for its object “to lessen or totally to obviate these inconveniences;—to render emigration as advantageous as possible, both to the emigrants themselves, and to the country which affords them refuge;—to give them every information and assistance in our power;—in short, to soften the asperities of the stranger’s situation at his first outset in a *new country*.”

But has the society, in any measure answered the end of its establishment? Facts, in this case, had I time to enumerate them, would be the most powerful arguments. Could I lead you to the mansions of the afflicted which have been relieved since October 1794, many of whom were truly in a distressed situation—Could I point out to you the great number of Emigrants who have been taken from the path of poverty, and placed in the field of plenty—I am sure your hearts would rejoice, that such a society had been established in this city—especially, if you consider that it is the province of this Institution, to prevent distress, as well as relieve the distressed. It is a kind

of guardian which provides for, and protects, the stranger during his nonage in the *New World*. Like the hand in the road, it directs the labourer, mechanic, and artist where to find employment—it does more—it assists them on their journey. In short, it is capable of doing more good to this country than can be ascertained.

It is a fact, firmly established, that the strength of a country consists in the number of its inhabitants, more than in the wealth of its citizens. The industrious labourers and mechanics are the sinews, the bones and the marrow of every community. Riches and honour are only an appendix to the book of life. We can live without them : particularly in this wide extended empire, whose uncultivated forests and fertile plains, invite the uplifted *ax* and the furrowing *plough*.—In such a country, where millions of acres are waiting for the adventurer to cut down the majestic trees, and turn up the prolific soil ; a *society* which, by its philanthropy, encourages emigration—must be of public utility. Canals, roads, bridges, houses, manufactories, &c. all want workmen—and where are they to be found ? The tide of population continues to flow over the *Appalachian* mountains ; nor will it cease to flow, until that vast “ wilderness becomes like *Eden*, and the deserts of the *West* like the garden of the LORD.”

The Atlantic States must, therefore, be supplied in a great measure from the desolated plains of Europe. We need not offer a golden bait to invite the inhabitants o’er the seas—show them the way,

and they will be glad to escape from their *furnace of affliction* and *goal of oppression*. On their arrival in our happy country, many of them will be without a *cent* in their pockets—most depend on the labour of their hands for subsistence—even those who have a trifling sum of money, owing to the high price of provisions and house rent, will in a few days, if out of employment, be deprived of it.

We, therefore, owe these men and the public a duty, which cannot be dispensed with, without sacrificing the public weal and all the feelings of humanity.—My hearers, I call upon you for assistance, in the name of a *society* whose sole object is to do good. They do not *pharisee-like* impose a task upon you which they do not bear themselves—nay, they are willing, *like Christ*, to take the heaviest part of the burden.—They sacrifice much of their time as well as property. Their committees are continually engaged in relieving the distressed, and informing the ignorant.

In the principal towns of Europe, register offices are kept, to procure places for domestics, &c. In these offices a certain sum of money must be paid on registering their names—and after all, in fifteen cases out of twenty, they get nothing but disappointment for their money. The poor creatures often wander from office to office, after being cheated, by the keepers of them, of the small pittance they had to subsist on. What a contrast between the Old and the New world. Here a great number of philanthropic citizens associate together and form committees, to take the *stranger* and the distressed *pilgrim* by the

hand. They will not *pass by*, like the priest and Levite, but go where they are, on board their different ships: and in case any merciless captain should mal-treat his passengers—they represent their situation to the society—who are pledged to assist them, in bringing such tyrants to a proper sense of their duty*.

Men and brethren, do you require motives to encourage you to come forward and support this glorious cause?—I trust not. The facts which have been adduced speak for themselves: but lest there should be a stony heart in this assembly, I will continue my *Oration* a few minutes longer. Yes, sirs, I will offer motives to be charitable and produce examples of benevolence: but where shall I begin? I behold the innumerable mercies of our common Parent. The heavens shower down blessings upon us, and the earth yieldeth her increase, in the greatest abundance. “Our lines have fallen in pleasant places, truly we have a goodly heritage.” The *tree of life*, whose leaves are for the healing of *wounded* nations, grows in this hemisphere. Here every nation, kindred, and tongue under heaven, forget their ancient animosities, and form one race of *republicans*. Here the gartered nobleman, the dignified clergyman, and the titular saint, quit their childish titles, and put on the *man* and the *christian*. But I cease to praise: let thy

* The society may likewise be of great utility in preventing Captains and others to impose on the ignorant, by binding them for a longer period, and for less wages than they might otherwise obtain. In all countries, there are men lying in wait to *take in* the unwary traveller, in a manner which CHRIST will not approve of, by saying “I was a stranger and *ye took me in*.”

works, O Columbia, *praise thee in the gates*—and may the *blessings of those who were ready to perish come upon thee, and abide forever within thy borders.*

O Americans! do you want examples of hospitality and benevolence: remember the *manes* of your forefathers, who fled for refuge to this country, when there were no inhabitants to receive them, but the wild Pilgrims of the Wood. Among savages they enjoyed what civilized nations refused them. They enjoyed every thing that is worth having in this world—*The sweets of Liberty.*

Should *Americans* ever lack in hospitality and a love of freedom,—some dire calamity would surely befall their country: “her commerce would be bound in chains, and her liberty in fetters of iron!” but I trust no such thing will happen—my present hearers will, I doubt not, shew themselves worthy of the name they bear as men and as Christians—It is true, I do not call upon you to immortalize yourselves, by building a splendid hospital or a costly edifice to contain the poor. This might serve as a monument to commemorate your charity and exalt your character. The institution which now claims your support, like the *band of charity*, *itself* diffuses its blessings in secrecy and silence, and may therefore pass unnoticed and unassisted by those who are liberal only in the eyes of men, and do good merely from motives of ostentation. You that are sincere in the profession of christianity, will take “heed that ye do not your alms before men to be seen of them.” I need not mention any other motives to encourage *you* to con-

tribute to this society, than the example of your Saviour. If *he* who was rich became poor, that through his poverty we might be made rich, if *He* the King of Kings quitted his glorious palace that we might wear crowns of righteousness, and have a building not made with hands eternal in the heavens; in short, if he lived and died to serve the family of mankind, surely we ought to serve one another. If the Priest and the Levite *pass by*, do you my hearers, agreeable to the command of CHRIST, act the part of the noble Samaritan. He beheld an object in distress and flew to his relief—he did not ask him what country he belonged to, what religion he professed, or whether his creed was short or long! He did better: he mingled his tears with his sorrow, and supplied him with every thing that was necessary to make him happy.

It is the peculiar characteristic of the society I advocate, to be, like the Samaritan, impartial: it pays no respect to any national character. The St. George, St. Patrick, and St. Andrew Societies have no doubt often served their countrymen, and like the *German Society* continue to be useful. But thanks be to GOD, the day of *all Saints* has at last arrived, the PHILADELPHIA SOCIETY unites them all, in one fraternal band—all party stars disappear—the sun of Philanthropy has risen—and the morning heralds proclaim—*All Men are Brethren.*

My Emigrant brethren, permit me for a few moments to address you in particular. “You certainly know the heart of a stranger,” is it possible that

any of you should pass by a brother in distress, and not relieve him—I hope not: the least thing we can expect from *you* is to become active members of this association; and thereby render all the assistance in your power, to those who follow your example, in seeking a *better country*. I know that some *emigrants*, like the spies of old, have given a bad report of this goodly Canaan. Others like Caleb and Joshua, being baptized with the spirit of liberty, and having forsaken the flesh-pots (not the bonds) of Egypt, encourage their brethren to come and possess the land. Difficulties are necessary consequences attending all changes: but those who migrate to this country, ought to compare their difficulties with those of the first settlers,—with the gloomy prospect they have left behind in Europe,—and with the pleasing views they have before them, in this rising republic.

Although it is necessary we should be moderate in our desires and expectations—we may anticipate great things to take place in these states. If the canker worms of indolence, pride and dissipation, can be destroyed, the trees of America will grow magnificently fair. We may then look forward to futurity, and behold our progeny living like princes; yes, each of them far superior to the children of a king, for they shall live independent upon their own estates; praising God, for curbing the wind and stilling the ocean, for safely landing us on the shores of Columbia—where *liberty and equality* shall for ever reign.

What more shall I say to my audience? Do they place any confidence in God? do they bear any

love to CHRIST? Have they any respect for man? Then fly to the relief of the distressed—Hasten, Oh, hasten my brethren to imitate the good Samaritan, and do not forget that he who giveth to the poor, lendeth to the LORD—who will, most assuredly, return it with one hundred *per cent.* interest in this world, and in the world to come, (to the truly charitable) life everlasting, through JESUS CHRIST.

Confident there can be no duty more expressly commanded, or a reward more firmly promised for the discharge of it—I shall leave my hearers to meditate on what they have heard, and only request them to anticipate that period, “when the Son of Man shall come in his glory, and all the angels with him; then shall he sit upon his throne, and before him shall be gathered all nations, and he shall say to the righteous, come ye blessed of my Father, inherit the Kingdom prepared for you, from before the foundation of the world—for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a *stranger*, and ye took me in:—naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me:—for as much as ye have done it unto one of the least of these my *brethren*, ye have done it unto *me*.” Come enter into the joy of your LORD, and remain with him for ever, in glory. *Now unto the King Eternal, Immortal, the Only Wise God, and our Saviour, be ascribed everlasting praises. Amen.*

ADVERTISEMENT.

A number of the citizens of *Philadelphia*, contemplating the many and great inconveniences, necessarily arising from the various causes which produce emigration, have formed themselves into a Society, for the purposes of preventing or lessening those disagreeable consequences.

To those in affluent circumstances, we can only offer our friendship as individuals, congratulate them on their safe arrival, and wish them success and happiness.

Those in middling circumstances, who may wish for information, the Society refers to its committee, which will always be ready to shew them all possible attention.

But to the sick, to the friendless, to the needy, the Society addresses itself in a peculiar manner: requests them not to suffer their spirits to droop: and assures them, that upon application to any of the committee, their cases will be taken into immediate consideration.

The members of the committee meet every Monday Evening at Mr. *Henry A. Heins*, Register, No. 142, North Third Street.

Their names and places of residence are as follows:

Morgan J. Rhees, No. 30, Spruce St. *William Zane*, No. 23, So. Second St. *Charles Kenny*, City Tavern. *Dr. F. Pascalis*, No. 47, No. Fourth St. *John R. Taylor*, No. 183, No. Front St. *James Furze*, No. 4, No. Third St. *Philip Jones*, No. 84, Union St. *Uriah Smith*, No. 5, Church Alley.

Treasurer, *Thomas Newnham*, No. 145, No. Second St.

Register, *Henry A. Heins*, No. 142, No. Third St.

Physician, *Dr. Arthur Blayney*, No. 158, So. Second St.

Secretary, *Bartholomew Connolly*, No. 5, So. Third St.

By order of the Committee,

B. CONNOLLY, sec.

Philadelphia, April 26, 1796.

N. B. As it is the peculiar province of the REGISTER to receive and record such Information as may be useful to Emigrants on their arrival, those who find themselves in want of such assistance, are requested to address themselves to him.

CONSTITUTION of the SOCIETY.

I. The officers of the Society shall consist of a President, Treasurer, Secretary, Physician, Register, two Counsellors, a Committee of Conference and Correspondence, and such additional officers as a majority of the members may at any time think requisite to accomplish the ends of the Institution, to be elected by ballot every six months; at which time the accounts of the Society shall be

adjusted. Vacancies in office, occasioned by death, resignation, or removal, shall be filled at the monthly meetings, immediately subsequent to the time at which they may respectively happen.

II. The President shall preside in all the meetings ; in his absence, a Chairman shall be chosen for the time being.

III. The Treasurer shall take charge of all the monies and securities of the Society ; and shall pay all orders signed by the Chairman of the Committee ; which orders shall be his vouchers for his expenditures. He shall, before he enters upon his office, give such security as the Society may require.

IV. The Secretary shall keep fair records of the proceedings of the Society, and also of the Committee.

V. The Register shall receive and record all information necessary to promote the objects of the Society.

VI. The Counsellors shall explain the laws of the state relative to the objects of the Institution, and support the claims of the Society, before such persons, or courts, as are authorized to decide upon them.

VII. The Committee of Conference and Correspondence shall consist of such and so many members, as the Society may think requisite ; of which the Treasurer, Secretary, Physician and Register shall be four. They shall transact such business as may occur in the recess of the Society, and be empowered to draw upon the Treasurer for such sums of money as may be necessary to carry on the business of their appointment.

VIII. Any person, by subscribing the Constitution, and paying the sum of One Dollar, shall become a member : he shall contribute annually one dollar, in half yearly payments, towards the necessary expenses of the Society. In order more effectually to accomplish the ends of the Institution, honorary and corresponding members shall be admitted with the consent of a majority of the members present.

IX. The Society shall meet on the first Wednesday in every month, at such place as may be agreed upon by a majority : on the requisition of six members, the Chairman of the Committee shall call a special meeting ; all which meetings shall be advertised in the public papers. Not less than seven members shall be a quorum. When there is not a quorum, the members present may adjourn till such time, as they shall think proper.

X. No law, or alteration of the Constitution shall be made without being proposed at a previous meeting. All questions shall be decided, where there is a division, by a majority of votes ; when the Society is equally divided, the presiding officer shall have a casting vote.

JOHN SWANWICK, President,
No. 237, South Front Street.

N. B. The preamble to the Constitution having been quoted in the Oration, it was thought unnecessary to repeat it.









